

Shapiro, J.P., & Gross, S.J. (2013). *Ethical
educational leadership in turbulent times*.
New York & London: Routledge

Overview of the Book

Case Contributed by Noëlle Jacquelin

*The answer to fear is not to cover and hide; It is not to surrender feebly without contest.
The answer is to stand and face it boldly, look at it, analyze it, and, in the end, act.*
(Eleanor Roosevelt, 1963)

In the beginning of the 21st Century, in an era of wars, terrorism, hurricanes, volcanoes, tornados, financial uncertainty, and high-stakes testing, educational leaders are faced with even more daunting decision-making difficulties than in a more tranquil period. Educational leaders now face profound moral decisions regarding their classrooms, schools, school districts, and higher educational institutions in an ever-changing and challenging world. Beyond the normal ethical decisions they must make, they also need to take into account evacuation plans, psychological assistance, conflict resolutions, and global events and threats that impact their communities. The most difficult decisions to solve are ethical ones that require dealing with paradoxes and complexities. This book is designed to assist educational leaders in the ethical decision-making process. It is especially designed to help them during turbulent times.

Even in the best of times, educational leaders have confronted difficult moral dilemmas each day. Foster (1986, p. 33) explained it this way: "Each administrative decision carries with it a restructuring of human life: that is why administration at its heart is the resolution of moral dilemmas." Fullan (2001) speaks of leaders being asked to constantly provide "once-and-for-all answers" to big problems that are "complex, rife with paradoxes and dilemmas" (p. 2). Homer-Dixon (2000) carries these ideas further when he states:

We demand that (leaders) solve, or at least manage, a multitude of interconnected problems that can develop into crises without warning; we require

them to navigate an increasingly turbulent reality that is, in key aspects, literally incomprehensible to the human mind; we buffet them on every side with bolder, more powerful special interests that challenge every innovative policy idea; we submerge them in often unhelpful and distracting information; and we force them to decide and act at an even faster pace. (p. 15)

In this complex and challenging era, more and more is being asked of those in charge. Under these circumstances, no longer can central and school administrators do it all alone (Donaldson, 2001; Fullan, 2001, 2003). For the purposes of this book, educational leadership is defined broadly to encompass not only administrators but also those who take on decision-making functions through distributive leadership (Elmore, 2000; Gronn, 2001; Guiney, 2001; Hart, 1994a, 1994b; Katzenmeyer & Moller, 2001; Neufeld & Roper, 2003; Poglino, Bach, Hovde, Rosenblum, Saunders, & Supovitz, 2003; Spillane, Halverson, & Diamond, 2001; Spillane & Orina, 2005). Educational leaders would then include an ever-increasing list of positions and titles, such as teacher leaders, instructional coaches, coordinators, department chairs, and members of crisis management teams. In particular, teacher leaders might serve as heads of charter schools and of learning communities or take on the roles of cooperating teachers and supervisors assisting universities in preparing the next generation of educators (Campbell, 2004; Glickman, 2002; Hansen, 2001; Hostetler, 1997; Strike & Tarnasky, 1993).

There is a caveat, however, concerning distributive leadership. In this era of accountability, final decisions are expected to reside with the person who is at the top of the hierarchy. In the United States, public school principals and superintendents, for example, have been singled out in legislation, such as the No Child Left Behind Act of 2001 (NCLB), to make the hard decisions and be held accountable for them. Thus, there is a tension between the appointed leader and those who also should have something to say in the decision-making process. Despite this warning, there will be examples of distributive leadership woven throughout the ethical dilemmas.

In this book, the term *ethics* relates well to values as discussed by Begley (1999), especially when he turned to decision making and problem solving. Begley emphasized that decision making "inevitably involves values to the extent that preferred alternatives are selected and others are rejected" (p. 4). Begley also stressed the problems that educational leaders face because of value conflicts. Some of these conflicts involve articulated values, while others deal with core values that have not been made known and that "may be incompatible with organizational or community values" (p. 4). Such value conflicts are described throughout this book within the different ethical dilemmas.

At the theoretical level, this book rests on the concepts of the Multiple Ethical Paradigms of the ethics of justice, critique, care, and the profession

(Shapiro & Stefkovich, 2001, 2005, 2011), and Turbulence Theory (Gross, 1998, 2004, 2006). These combined ideas form the theoretical framework that is meant to help educational leaders solve dilemmas in an unstable era. It brings together what Goleman (1995) calls the "two minds," the rational and the emotional. This amalgamation attempts to maintain the balance between two distinctly different ways of knowing. Goleman described them well when he wrote:

These two fundamentally different ways of knowing interact to construct our mental life. One, the rational mind, is the mode of comprehension we are typically conscious of: more prominent in awareness, thoughtful, able to ponder and reflect. But alongside that there is another system of knowing impulsive and powerful, if sometimes illogical—the emotional mind . . .

The emotional/rational dichotomy approximates the folk distinction between "heart" and "head"; knowing something is right "in your heart" is a different order of conviction—somehow a deeper kind of certainty—than thinking so with your rational mind. (p. 8)

The foci of this book, then, are the following:

1. to present the Multiple Ethical Paradigms of justice, critique, care, and the profession that deals primarily with the rational mind (Chapter 2);
2. to introduce the concept of Turbulence Theory that taps the emotional mind (Chapter 3);
3. to provide authentic ethical dilemmas that will be analyzed using the combination of the Multiple Ethical Paradigms and Turbulence Theory (Chapter 4 through Chapter 10);
4. to assist educational leaders in resolving and sometimes even solving difficult dilemmas in uncertain times.

This particular chapter is meant to provide an overview to the book by offering a brief introduction to the Multiple Ethical Paradigms and to Turbulence Theory. It is followed by an authentic ethical dilemma from the field to serve as an illustration of how to make use of these two theoretical concepts. The case *What in God's Name?* is meant to give the reader a taste of the many ethical dilemmas to follow.

A BRIEF INTRODUCTION TO THE MULTIPLE ETHICAL PARADIGMS

The underlying perspectives for helping educational leaders solve dilemmas in turbulent times are provided in a book entitled *Ethical Leadership and*

Decision Making in Education: Applying Theoretical Perspectives to Complex Dilemmas. This work, written by Shapiro and Stefkovich (2001, 2005, 2011), takes into account the Multiple Ethical Paradigms of justice, critique, care, and the profession. Starratt (1994a) had brought together the three paradigms of justice, critique, and care in his approach to ethics and schools. This model developed those ethics still further and added a fourth lens or paradigm, the ethic of the profession.

Turning to Shapiro and Stefkovich's Multiple Ethical Paradigms approach for an overview, one of the lenses is the ethic of justice. This model focuses on rights, law, and policies. It is part of a liberal democratic tradition that believes in faith in the legal system and in progress (Delgado, 1995). This paradigm focuses on concepts that include fairness, equality, and individual freedom. This lens leads to questions, such as: Is there a law, right, or policy that would be appropriate for resolving a particular ethical dilemma? Why is this law, right, or policy the correct one for this particular case? How should the law, right, or policy be implemented?

The ethic of critique has been discussed by a number of writers and activists who are not convinced by the analytic and rational approach of the justice paradigm. Some of these scholars find a tension between the ethic of justice—focusing on laws, rights, or policies—and, for example, the concept of democracy. Not only do they force us to rethink important concepts such as democracy but they also ask us to redefine and reframe other concepts such as privilege, power, culture, language, and, in particular, social justice. This ethic asks educators to deal with the difficult questions regarding class, race, gender, and other areas of difference, including: Who makes the laws, rules, or policies? Who benefits from these laws, rules, or policies? Who has the power? And who are the silenced voices?

While the ethic of care has been articulated recently by some male ethicists, for the most part this ethic has been discussed in contemporary times in greater detail by female scholars, who have challenged the dominant—and what they consider to be often patriarchal—ethic of justice in our society by turning to the ethic of care for moral decision making. Attention to this ethic can lead to other discussions of concepts such as loyalty, trust, and empowerment. This ethic asks that individuals consider the consequences of their decisions and actions. It asks them to take into account questions, such as: Who will benefit from what I decide? Who will be hurt by my actions? What are the long-term effects of a decision I make today? And, if I am helped by someone now, what should I do in the future about giving back to this individual or to society in general?

Finally, the ethic of the profession is best illustrated, for educational leaders, in a document developed by the National Policy Board for Educational Administration's Interstate School Leaders Licensure Consortium (ISLLC) (NPBEA, 1996) and then in a revised document entitled

"Educational Leadership Policy Standards: ISLLC 2008," designed by the National Policy Board for Educational Administration (NPBEA). In the most recent modification, Standard 5 states that "*An education leader promotes the success of every student by acting with integrity, fairness, and in an ethical manner*" (NPBEA, 2008, pp. 4–5; emphasis added). This ethic places the student at the center of the decision-making process. It also takes into account not only the standards of the profession but the ethics of the community, the personal and professional codes of an educational leader, and the professional codes of a number of educational organizations (Shapiro & Stefkovich, 2001, 2005, 2011). The ethic of the profession in resolving or solving an ethical dilemma raises questions, including: What is in the best interests of the student? What are the personal and professional codes of ethics an educational leader? What professional organizations' codes of ethics should be considered? What does the community think about this issue? And what is the appropriate way for a professional to act in this particular situation?

What follows is a representation of the Multiple Ethical Paradigms (Figure 1.1).

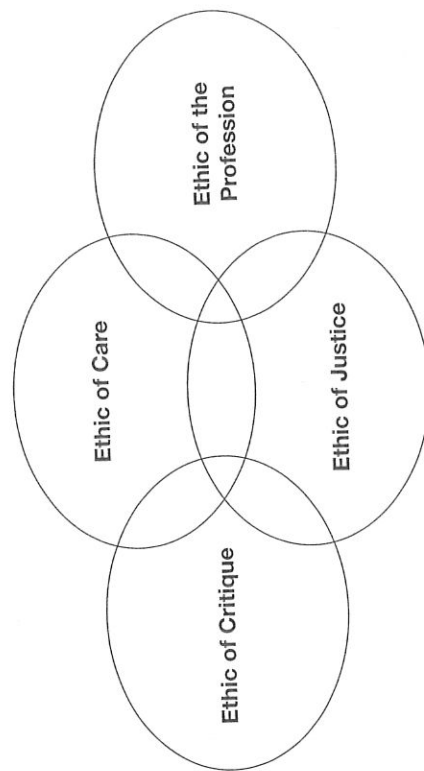


Figure 1.1 "Multiple Ethical Paradigms"

A BRIEF INTRODUCTION TO TURBULENCE THEORY

In his books *Staying Centered: Curriculum Leadership in a Turbulent Era* and *Promises Kept: Sustaining School and District Leadership in Turbulent Times*, Gross (1998, 2004) found that sites that had developed curriculum, instructional, and assessment innovations for several years all experienced

- *Extreme turbulence* would mean serious danger of the destruction of the institution. Gross speculated that this degree of turbulence was possible, based on the fact that institutions do, of course, become unraveled. All of the 10 sites in the 1998 study were able to respond to their own cases of turbulence, ranging from light to severe, with success. However, a follow-up study (Gross, 2000) did reveal a case of extreme turbulence where a cascading series of pressures caused an end to the entire reform process.

Turbulence Theory, therefore, gives us an enhanced ability to calibrate the severity of the issue at hand. It further aids us in our attempt to contextualize a given problem as we construct strategies to move to less troubled waters.

In order to connect the four levels of turbulence to specific problems facing organizations, Gross (2004) created the Turbulence Gauge. Table 1.1 is a generic Turbulence Gauge consisting of two columns. The first column includes all four levels of turbulence described above. The second column includes general definitions for each level of turbulence. As we examine a specific ethical dilemma later in this chapter, a third column will be added that applies the level of turbulence to that specific situation, thus completing the Turbulence Gauge.

Table 1.1 Definitions of Turbulence

Degree of Turbulence	General Definition
Light	Associated with ongoing issues, little or no disruption in normal work environment, subtle signs of stress
Moderate	Widespread awareness of the issue, specific origins
Severe	Fear for the entire enterprise, possibility of large-scale community demonstration, a feeling of crisis
Extreme	Structural damage to the institution's normal operation is occurring

CONSIDERING TURBULENCE THEORY IN THE CONTEXT OF ETHICAL DECISION MAKING

While much of Gross' early work on Turbulence Theory was used to help explain the behavior of people facing organizational potentials and challenges, working with Shapiro it soon became clear that there was an application in the realm of ethical decision making. Those facing ethical dilemmas in the midst of busy organizational lives need to respond in a deeply reflective, systematic fashion as well as take into account the

some degree of turbulence or volatile conditions. Further, he discovered that the degree of turbulence at the 10 schools and districts he had studied could be divided into four levels:

- *Light turbulence* includes ongoing issues with the normal functioning of the school. Examples of this include dealing with a disjointed community or geographic isolation of the institution. One school in Gross' study, for instance, responded to its geographic isolation by joining a national reform organization and by hosting an annual statewide conference on innovation at small schools. The key to light turbulence is the fact that it is part of the institution's environment and that it can be handled easily in a way that will, at least, keep the issue in check.
- *Moderate turbulence* is related to specific issues that are widely recognized as important and needing to be solved. The loss of an important support structure would be one example of moderate turbulence. Rapid growth of the student body would be another example of moderate turbulence. Faced with the sudden expansion in students, a school that Gross investigated made this issue the center of in-service meetings just prior to the opening of school. Faculty members were trained in ways to welcome, listen to, and integrate new students. The principal modeled the attitude of acceptance by stating that the new students were not simply joining their institution but had every right to help change the school, since that fit their school's philosophy. Moderate turbulence, therefore, is not part of normal operations; it quickly gains nearly everyone's attention and yet it can be responded to with a focused effort.

- *Severe turbulence* is found in cases where the whole enterprise seems threatened. A conflict of community values was at the heart of one instance of severe turbulence in Gross' work. In that case, members of the community were deeply divided in their reaction to specific reforms. School board elections became highly emotional, friendships were ended due to pressure to join one faction or another, and the process of reform was suspended. The district used a four-stage strategy to respond to this dilemma. This included a shift to issues upon which agreement was less controversial, electing a centrist community member to serve as board chair, holding televised meetings of a strategic planning council, and reminding community members that stability and trust rather than disharmony were the district's norms. In severe turbulence, the problems are so serious that normal administrative actions seem inadequate. A coordinated set of strategies is very likely needed, while business-as-usual thinking needs to be suspended.

emotional context of decision making. For these purposes, Shapiro and Gross have connected the Multiple Ethical Paradigms with Turbulence Theory in their scholarship in working with field practitioners and when advising university and state officials. In this context, the four levels of turbulence, in the form of a gauge, are used early in the process to help illuminate the degree of disruption represented by the dilemma. Positionality of individuals and cascading events enter into the reflections as well at this time.¹ The Turbulence Gauge previously described is used after this reflection to estimate the level of turbulence. Thereafter, an analysis of the problem through the perspective of the combined ethical lenses takes place, followed by a course of action. At the conclusion of this process, a second estimate of turbulence is conducted, given that course of action, as one asks, "If I take this course of action, where might turbulence be as a result, and for whom?"

Although not thought to be a lock-step approach, Figure 1.2 illustrates one cycle we suggest.

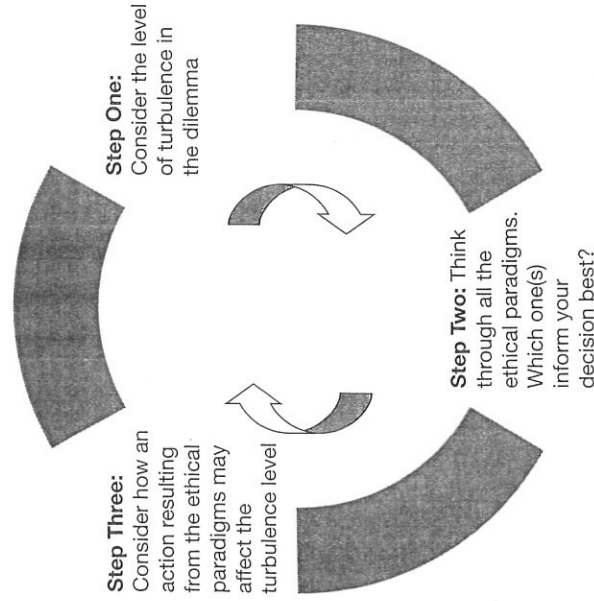


Figure 1.2 "Using the Multiple Ethical Paradigms and Turbulence Theory as an integrated system"

¹ See Chapter 3 for an examination of positionality, stability, and cascading in the context of Turbulence Theory.

According to Glaser and Strauss (1967), theory needs to provide:

- Relevant predictions
- Explanations
- Interpretations
- Applications. (p. 3)

Shapiro and Gross contend that Turbulence Theory, used in conjunction with the Multiple Ethical Paradigms, helps those facing ethical dilemmas perform all four of the preceding tasks. As Suskind (2004) observed when critiquing the rigid use of case studies by students in graduate schools of business:

They discover, often to their surprise, that the world is dynamic, it flows and changes, often for no good reason. The key is flexibility, rather than sticking to your guns in a debate, and constant reassessment of shifting realities. In short, thoughtful second-guessing. (p. 48)

AN EXAMPLE OF AN AUTHENTIC ETHICAL DILEMMA

An ethical dilemma written by Noëlle Jacquelin, a graduate student who was also a school administrator, is presented in Case Study 1.1. It is provided as an example to enable the reader to begin to understand how to use the Multiple Ethical Paradigms of justice, critique, care, and the profession, and Turbulence Theory, to solve difficult ethical dilemmas. Following the case, a discussion of how to utilize the theoretical concepts to help deal with the dilemma is presented. Finally, some questions are offered to demonstrate how this case could be used in a classroom to spark discussion, lead to reflection, and help to resolve or solve the dilemma.

In this chapter, the questions provided after the case are kept relatively simple. After reading Chapters 2 and 3—which provide more in-depth explanations of the Multiple Ethical Paradigms and Turbulence Theory, respectively—the questions following the cases in Chapters 4–10 are considerably more complex. Thus, this is an introductory ethical dilemma to set the stage for the other more challenging cases to come.

CASE STUDY 1.1 WHAT IN GOD'S NAME?

The principal hung up the telephone, mixed with a tingle of excitement and a feeling of dread. She vividly recalled the woman's voice over the line: "This is most definitely an ACLU case. Here is the New Jersey

director's private number. Please call tomorrow as soon as you can. Tell him I referred you."

Ms. Hockel, the thirty-something principal and mother of two, sat on the sofa in her living room smoking and wondering what the "right" action or inaction should be in this case. This was just one of the many ethical dilemmas that she had encountered in her short eight-month tenure in this new district, yet this one really bothered her. It bothered her more than the district's recent financial audit conducted by the state, when misappropriations were suspected. She wondered why. Perhaps it was because this dilemma centered more directly on the children and their intellectual, spiritual, and moral development rather than adult error or ethics.

This case was such that she felt the need to discuss it with trusted colleagues outside of her district and with family members. She agonized, "What's right here? Will I go to court? Will I go to Hell? More importantly, what do I do tomorrow?" That very same morning, a man with a drill and a mission had affixed free "In God We Trust" signs to each classroom and office wall with the blessing of the tiny one-school district's superintendent, Dr. Quinn. Ms. Hockel promptly removed her sign despite the admonishing remarks and looks from her administrative assistant, who was a devout Catholic.

She had only been in the district a short while. She knew that Dr. Quinn had been certified under New Jersey's alternate route for the superintendent's certification, and she had privately felt that he was lacking in some important foundational administrative knowledge and background, most notably in the areas of law and ethics. Ms. Hockel was not naïve. She realized that if she did not assert her view in this case, there could be some long-term consequences, both personally and professionally. But the superintendent was an intelligent man. He had explained his belief in hanging the signs throughout the school at the last board meeting. Dr. Quinn felt strongly that the children needed direction and that the triumvirate of American morality and citizenship—the home, the church, and the school—had broken down for these particular children. He felt they had no clear direction from the community at large. "Furthermore," he explained, "the motto is our national motto, and it is on our currency." Ms. Hockel thought: "Has not the board itself unanimously approved the signs for display? Who am I to argue? What do I know? After all, the school's solicitor, a close friend of the superintendent's, was present at the meeting. Am I, as the superintendent often jokingly states, just 'too liberal'?" She recalled the steady stream of teachers who had secretly poured into her office that afternoon to comment on the plaques. Some were angered because they were not "asked first." Others objected, citing legal reasons. Still others praised the superintendent for making a decision that "could only be positive."

The students hailed from a community fraught with problems. They were poor, and 68 percent of the adults had never finished high school. Additionally, the majority of faculty members viewed them as unprepared to parent effectively because most of them had been very young when they had become parents. Many of the teachers, the superintendent, and Ms. Hockel felt the numbers spoke for themselves. Nearly 50 percent of the children were in kinship or regular foster care. The large and numerous "In God We Trust" signs ominously presented Ms. Hockel with a true ethical paradox, and it was tearing her apart. Ms. Hockel assumed the superintendent had a sincere desire to instill "values" in an increasingly "valueless" society. Yet were these the appropriate values for the community and, more importantly, should the school be the one to merge church and state? Additionally, the critique provided by many of the teachers fueled Ms. Hockel's own quiet personal concerns. The signs spurred a philosophical debate among the ethics of critique, justice, care, and the profession. They also provided a real-life dilemma for which she had little time for reflection; she knew she had to analyze this paradox in a timely manner for the sake of all individuals involved, particularly the children. She also knew that she did not want to raise the level of turbulence in the school.

The Multiple Ethical Paradigms Approach

To handle this ethical dilemma, Ms. Hockel should work through the Multiple Ethical Paradigms of justice, critique, care, and the profession. What follows is an analysis of the case, using each of the four ethics.

The Ethic of Justice

In this dilemma, as in all of the cases in this book, it is essential to consider the current law, rights, and policies and how they should be applied, illuminating the ethic of justice. Initially, in this dilemma Ms. Hockel reacted by mentioning the separation of Church and State in public schools. However, Dr. Quinn believes that the motto "In God We Trust" need not be perceived as religious as it is on the national currency. He also believes that the motto offers a values orientation to the community that is in need of ethics. While both individuals have their own points of view, it is important to look at the law, rules, and policies as they now relate to this dilemma.

For example, in 2002, George W. Bush signed into law a bill reaffirming the motto, which had been accepted as the official motto of the U.S. since 1956 (Hennessey, 2011). As if to explain the reaffirming of the motto, in

2003, Rod Paige, then secretary of education in the Bush administration, attempted to clarify the division between Church and State in public schools. In a memo, he turned to the guidance section of the implementation of NCLB. He wrote:

The guidance clarifies the rights of students to pray in public schools. As stated in the guidance, "the First Amendment forbids religious activity that is sponsored by the government but protects religious activity that is initiated by private individuals" such as students. Therefore, "[a]mong other things, students may read their Bibles or other scriptures, say grace before meals, and pray or study religious materials with fellow students during recess, the lunch hour, or other noninstructional time to the same extent that they may engage in nonreligious activities." Public schools should not be hostile to the religious rights of their students and their families.

At the same time, school officials may not "compel students to participate in prayer or other religious activities." Nor may teachers, school administrators and other school employees, when acting in their official capacities as representatives of the state, encourage or discourage prayer, or participate in such activities with students.

Paige went on to say:

In these challenging times, it is more important than ever to recognize the freedoms we have. I hope that this guidance can contribute to a common understanding of the meaning of the First Amendment in the public school setting. I encourage you to distribute this guidance widely in your community and to discuss its contents and importance with school administrators, teachers, parents, and students. (Paige, 2003)

After Paige's memo, more changes followed. In 2006, the Senate reaffirmed "In God We Trust," on the 50th anniversary of the motto being made official. In 2009, Congress etched the words on the new Capitol visitors' center. Most recently, the House of Representatives voted overwhelmingly to reaffirm "In God We Trust," once more, as the official motto of the United States. Going even further, a Republican Congressman from Virginia, Randy Forbes, encouraged schools and other public institutions to display it (Hennessey, 2011).

Ms. Hockel read the history related to the motto with dismay. The division between Church and State in public schools became no longer as clear cut as she had thought. As she reread what had transpired since 2002, she asked herself a number of conflicting questions: Who initiated this hanging of the mottoes? Was it the students or their families, or was it a school official? Did the mottoes compel students to pray in school? Ms. Hockel decided that she now needed to seek some legal assistance to inquire: What does this reaffirmation of the motto and guidance or modification of the law mean in this particular situation? How will it be

interpreted by a court? Overall, what does it mean if I remove the mottoes or keep them on the walls from a legal perspective?

The Ethic of Critique

With Rod Paige's interpretation of the divide between Church and State and the reaffirmation of the motto in mind, Ms. Hockel had to review Dr. Quinn's actions with fresh eyes. She asked: Could Dr. Quinn put up such signs in this new era? Would the revised interpretations and reaffirmations enable him to hang the motto publicly in schools as a member of Congress suggested? She also needed to ask: Who are those who wish to modify the separation of Church and State? Why have there been so many reaffirmations of the motto? And finally, should she go along with the changes and revise her own views about the divisions of Church and State in the public schools or should she maintain her own perspective?

The Ethic of Care

Moving away from legislation, Ms. Hockel decided to focus on her students, her teachers and staff, and the local community. She posed a number of questions that highlighted the concept of care, concern, and connectedness over time. She reflected: Will the motto help or hurt the young people in her building? What about her teachers and staff and their morale? Will these signs create a rift in her staff? And how will the parents and others in the local community respond to these signs? Will the well-intentioned mottoes create conflict in the population? Or will these signs do what the superintendent hopes and help to create better values for the children and their families?

The Ethic of the Profession

As an educational leader, Ms. Hockel determined that it was important for her to consider her own personal and professional codes. As she thought about her own values and beliefs, she asked herself: "Why did I automatically tear down the sign? How strong is my belief in the division between Church and State in the public schools? Where do my beliefs come from—my family, religion, friends, mentors, education?" She also thought about the various constituencies and how they must now be taken into consideration as an educational leader. What about the views of her superior, the superintendent? Can she learn to live with his desire to keep the mottoes

on the walls? Thinking of the educational hierarchy, should she simply go along with his decision?

Turning to the community, she questioned their values. Will they think that the school is forcing its beliefs on their children? Or alternatively, will they be pleased with the new signs and believe that they might positively affect their children? Above all, what will these mottoes mean to the children? Are they of value to them? Can they make a positive difference in their lives? Or will they convey another message, that of religion in public schools? And what will that mean to them now and in the future?

TURBULENCE LEVEL: MODERATE

In this era of uncertainty, wars, and changing interpretations of laws, putting up and tearing down "In God We Trust" mottoes in a public school become significant acts. This scenario represents a case of moderate turbulence in which normal administrative responses may prove inadequate. By removing the sign in front of her secretary, Ms. Hockel made a statement that met with disapproval. The teachers in the school already have visited the principal, indicating a whole range of emotions and values from approval to anger. Some plan to join community members at the next school board meeting to protest.

Now the principal needs to act. She has a number of choices: Should she continue to tear down the signs knowing that there is a good chance that turbulence might escalate in the short run? Should she confront the superintendent, realizing that this response could be deemed as insubordination and that she might lose her job? Should she discuss the dilemma with her teachers and staff knowing that she opens herself up to direct confrontation and/or support that will also affect turbulence? Should she speak with the parents and open the discussion to the community with the possibilities of support or conflict? Or should she directly appeal to the board and go over the head of the superintendent, knowing full well that this will indeed be treated as insubordination?

Whatever the principal decides to do, she must seek to stabilize this small, potentially volatile school district. It is particularly challenging in a country that is currently affected by common religious and political beliefs in the name of patriotism. Short of thoughtful, engaging, and creative outreach, the whole enterprise may be threatened and move toward severe turbulence. Table 1.2 is a Turbulence Gauge appropriate to this case. It expands upon the Turbulence Gauge in Table 1.1 by adding a third column, "Turbulence as Applied to this Situation."

Table 1.2 Turbulence Gauge with the Level of Turbulence for this Dilemma Selected and the Third Column "Turbulence as Applied to this Situation" Completed

Degree of Turbulence	General Definition	Turbulence as Applied to this Situation
Light	Associated with ongoing issues, little or no disruption in normal work environment, subtle signs of stress	A workable agreement is found built upon respect for the values of each side
Moderate	Widespread awareness of the issue, specific origins	
Severe	Fear for the entire enterprise, possibility of large-scale community demonstration, a feeling of crisis	
Extreme	Structural damage to the institution's normal operation is occurring	

Complete the third column in three steps:

1. Consider where the turbulence level is currently by examining the levels of turbulence and their general definitions. Which one best describes the current condition?
2. Once the current level of turbulence is found, describe this condition in the third column. (That is what is filled in under Table 1.2.)
3. Now fill in the rest of the third column. This is done by asking: What would conditions be like in this situation if things were less turbulent? What would conditions be like if the situation became more turbulent? These are critical steps, because these estimates provide a range of possible turbulence. (Table 1.3 shows a completed Turbulence Gauge for this dilemma.)

After deep reflection, Ms. Hockel now believes that she is prepared to act. What do you think she will do? To assist Ms. Hockel and you, the reader, a number of key questions are presented related to this dilemma. They tap different ethical perspectives as well as Turbulence Theory and should be helpful in making a final decision.

Questions for Discussion

1. Are there laws, rights, or policies that are appropriate to this case, and, if so, should they be followed? If there are no laws, are there guidelines to consider? (Ethic of justice)

DILEMMAS IN EDUCATION IN A TIME OF TURBULENCE

In an era in which patriotism and religion are very important, the dilemma "A Case: In God We Trust" became difficult to solve. In another time and place, the separation of Church and State would take precedence, and the dilemma might not have even occurred. Additionally, under normal circumstances, if the case emerged it could have been handled swiftly by focusing on the ethic of justice. However, in the current climate in which guidelines, for example, have been developed to interpret laws, lines are no longer so clear. Emotions are running high, and Ms. Hockel has been left with a difficult decision to make.

Pedagogically, one way to give students their own voice—in keeping with the work of Belenky, Clinchy, Goldberger, and Tarule (1986), Gilligan (1982), Mitra (2008), Mitra and Gross (2009), Noddings (1992), Shapiro and Smith-Rosenberg (1989), Shapiro and Stefkovich (1997, 1998, 2001, 2005, 2011), Stefkovich and Shapiro (1994, 2003), Weis and Fine (1993), and others—is through meaningful discussions of ethical dilemmas. The formal presentations of these dilemmas can lead to probing questions and answers by peers and faculty members. Breaking down silence by opening up university classrooms for honest and challenging discussions is a way to begin to prepare educational leaders to cross the borders into their communities to deal with difficult issues and even previously taboo topics. Using student-written ethical dilemmas that describe real-life situations can also be an effective approach to make certain that all students are knowledgeable about a number of current emotional and sometimes painful issues prior to actually confronting them in their work and in their private lives.

In a time of turbulence, it seems essential that the classroom provide the safe space to discuss crisis situations. None of us know how we will react under unusual pressure. Using both Turbulence Theory and the Multiple Ethical Paradigms of justice, critique, care, and the profession, we anticipate that educational leaders will be able to approach the inevitable conflicts with more confidence, taking into account both emotions and reason. By trying out authentic dilemmas, by determining what type of turbulence will be caused by the dilemma and how to deal with it, and by using diverse ethical perspectives to work toward solutions, it is hoped that this combination may be of help to new as well as experienced educational leaders—such as principals, superintendents, teacher leaders, instructional coaches, coordinators, supervisors, cooperating or master teachers, and members of crisis management teams—who must make difficult decisions in chaotic times.

Table 1.3 The Completed Turbulence Gauge that Includes the Current Level of Turbulence and Its Description in the Third Column along with Descriptions of all Other Levels of Turbulence

Degree of Turbulence	General Definition	Turbulence as Applied to this Situation
Light	Associated with ongoing issues, little or no disruption in normal work environment, subtle signs of stress	The issue is raised and both sides enter into dialogue before a decision leads to disruption in normal work environment
Moderate	Widespread awareness of the issue, specific origins	A workable agreement is found built upon respect for the values of each side
Severe	Fear for the entire enterprise, possibility of large-scale community demonstration, a feeling of crisis	Communication among all parties is constricted, and the sides harden their positions. They plan to battle for advantage
Extreme	Structural damage to the institution's normal operation is occurring	Large-scale demonstrations are held. Deep, long-lived divisions are created. Court battles playing out in the media are common, draining the life out of the system

2. If there are laws, rights, policies, or guidelines, who made them and why might they be inappropriate in this situation? If there are no laws, rights, policies, or guidelines, why aren't there any? What concepts should be considered beyond the law, rights, policies, or guidelines? (Ethic of critique)
3. If Ms. Hockel pulls down the signs, who will she hurt? Who will she help? In the long term, will her decision make a difference in the lives of her students, teachers, or the local community? (Ethic of care)
4. What about the children? What is the best course of action for Ms. Hockel to follow that would place their best interests at the center of the decision-making process? In her role as principal, what would be the best decision for Ms. Hockel to make? Why should she choose this action or inaction? (Ethic of the profession)
5. Since this is a case of moderate turbulence, can you identify how this dilemma may escalate if handled in merely conventional ways? Can you identify how the turbulence level could be lowered in this case? (Application of Turbulence Theory)
6. How might the administration use this moderate turbulence as a learning experience? Consider ways that the energy brought on by this turbulence can be refocused to energize and enlighten the school and its community. (Application of Turbulence Theory)